THE PACIFIC

VOL. 59. SAN FRANCISCIO AND BERKELEY, CAL. APRIL 1, 1909. No. 13

Pac Theo Sem
Reading Room

A PRAYER. . .

Higher, purer,
Deeper, surer,
Be my thought, O Christ, of Thee!
Break the narrow bonds that limit
All my earth-born, sin-bound spirit
To the breadth of Thy divine!
Not my thought, but Thy creation,
Be the image, purely Thine;
Deep within my spirit's shrine
Make the secret revelation;
Reproduce Thy life in mine.

Truer, clearer,
Lovelier, dearer.
Be my thought, O Christ, of Thee!
Not my earthly, crude conception,
But the holy, true reception
Of Thy Spirit's teaching high!
May He heighten, clear, enlighten,
Every thought intensify!
So Thy lovely image brighten,
Till I Thee transfigured see!
Oh, reveal Thy life in me!

—Mrs. Merrill E. Gates.

THE PACIFIC

Established 1851

Representative of the Congregational Churches of the Pacific Coast. Subscription price $1.50 a year.

Published weekly by the Publishing Co. of The Pacific at 447 Minna street, San Francisco.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed.)

Entered as second-class matter January 5, 1909, at the Post Office at San Francisco, Cal., under the Act of March 3, 1879.

W. W. Ferrier, Editor,
2716 Hillegass Ave., Berkeley.

ONE DAY.

We know not when, we know not where,
We know not what that world will be,
But this we know: it will be fair
To see.

With heart athirst and thirsty face,
We know and know not what shall be—
Christ Jesus bring us of his grace
To see.

Christ Jesus bring us of his grace
Beyond all prayers our hopes can pray,
One day to see him face to face—
One day.

—Christina G. Rossetti.

PACIFIC COAST NOTES.

Our contemporary, The Monitor, representative of the Roman Catholic Archdiocese of San Francisco, says: "Our good friends, the Congregationalists, must forgive us if we smile when reading their tearful notes of alarm for the world's future safety from that bugbear, 'Rome.' Rest at ease!" Reference is then made to what it terms a Jeremiad contributed recently to The Pacific—"a denominational paper which usually shows both good nature and good manners." The Monitor gives this good thrust at Protestant divisions: "There is a schism in the 'Filipino Methodist Church,' and a like dis-union is threatened in the native Presbyterian organization. Luther's children never can agree." That is a pretty sweeping statement. Our opinion is that the time will come when not only Protestants, but both Protestants and Catholics will agree.

The services on Sunday afternoon preparatory to the beginning of work on a new house of worship for The Mission Congregational Church of San Francisco marks a new era for Congregationalism in the part of the city in which the Mission Church is situate. An edifice of the Gothic style of architecture, to cost about $40,000, will be built on the corner of Nineteenth and Dolores streets. The plans provide for an auditorium with a seating capacity of 500, which can be enlarged to more than 900 by connecting rooms. The Mission Congregational Church resulted from the union of the Third and Olivet churches about a year and a half ago. The Third Church, of which the Rev. William Rader was the last pastor, was organized in 1862; Olivet, of which the Rev. B. F. Sargent was the last pastor, was organized in 1883. Soon after the union was effected the Rev. R. K. Ham was called to the pastorate, and it is now given to him to lead the united churches to the construction of a house of worship such as will meet the demands in that part of the city, and on to a future of wide usefulness as a church of Christ.

The present writer was in a home about two hundred miles from San Francisco one day last week into which there had come that day a copy of "The Young Man's Affairs,"—the published addresses which the Rev. Charles R. Brown gave recently in the First Congregational Church of Oakland to the young men of that city. The sixteen-year-old boy in that home had already read two of the addresses with great delight and appreciation, and was looking forward eagerly to the reading of the others. The father, a man who writes in an able and charming manner himself, and who gives his congregations Sunday after Sunday stmulating thought, was reading the addresses with interest; and the mother, ever delighting in the good things in literature, was accordingly looking forward to some hours of enjoyment in turning the pages of the same little volume. The remark of the present writer as he read two of the addresses while enjoying the hospitality of that pleasant home was that they deserved a more substantial and handsome binding than that of the pamphlet. However, this will make possible their wider circulation, and the bringing of good to the lives of a larger number of young men. It may be of interest to those who did not hear these addresses to young men, and who have not seen the book, to know that in their relation to the young man's affairs, they were on, His Main Purpose, His Intimates, His Books, His Money, His Recreations, His Wife, His Church.

The constftution of the Southern California Conference of Congregational Churches provides for the employment of a state superintendent of benevolences and for a pastor at large. The Rev. Chester P. Dorland has thought it best not to yield to the solicitations of his church at Long Beach to continue as pastor there, and has accepted the hearty call given him by the board of directors of the conference to the position of superintendent of benevolences. The Rev. John L. Maile, who has acted as home missionary superintendent for many years in such a manner as to endear him throughout the Southern California fellowship has been chosen as pastor at large. His duties in this new position will be to considerable extent what they have been as home missionary superintendent. Relieved of the financial direction and care he will be able to give himself more fully to the spiritual work among the churches. The Sunday-school extension work in his field will be under his direction. It is the intention of the Southern California Congregational Conference to thoroughly sytematize the benevolences of the churches. The board of benevolences, elected annually by the conference, composed of persons to represent each of the seven national societies, the woman's board of foreign missions, the woman's board of home missions, and the state superintendent of benevolences, will, in connection with the

conference board of directors, make an apportionment for benevolences of the local churches. This will be sent to the churches sixty days before the annual meeting of the conference, and such churches as are not satisfied with their allotments will have the opportunity for reconsideration and readjustment at the time of the annual meeting. The plan cannot be brought fully into working order for a year yet, but it is hoped to put it in operation in part after the meeting of the annual conference at Long Beach the first week in May. A basis of apportioning the sums asked for by the national societies has been agreed upon and the schedule will be sent soon to every church within the conference so that it may receive due consideration at the May meeting. One of the leaders in this new movement and plan writes to the editor of The Pacific: "The apportionment plan and the new movement will be the leading topic at the conference;" and adds, "We believe a new day is dawning for Congregationalism in this south land."

CHRONICLE AND COMMENT.

Thirty of the thirty-one counties in Indiana that voted on the saloon question under the county option law up to March the 10th voted dry. It is not surprising that the saloon keepers in Fort Wayne voluntarily closed the doors of every saloon on a recent Sunday and stated that they would henceforth observe all the laws relating to their business.

At the Presbyterian Brotherhood convention in Philadelphia, the expression, "the great Presbyterian Church," was not heard even once. The Interior's comment is: "We Presbyterians are certainly coming on some. We are beginning to realize that if a church is really big, it doesn't need to mention the fact any more than a really big man does."

Recently Bishop Brown of Little Rock, Arkansas, received a twenty-dollar contribution from China for missionary work in Arkansas. Bishop Roots of China after a visit not long ago to his native country told some Chinese of conditions in Arkansas and of the difficulties in securing funds for evangelistic work. This led the Chinese to think that the Arkansas Church was in dire need of help, and they made a liberal donation to the work.

The Phi Beta Kappa society in Cornell University has a Chinese member. The Westminster remarks: "The event is interesting as showing how humane, how world-affiliating China is becoming. 'One swallow does not make a summer,' the critic will doubtless say. But there is a calculable amount of 'camel's nose' about the actions of the Chinese. There will be more Phi Beta Kappa men from China, and is it not possible that the Imperial University in China will have a chapter of its own of this one organization with scholarship and merit the basis of membership? A man may be as homely as Socrates, as unpopular as Thersites, as poor as Diogenes, and yet be a member of this society."

The Rev. Dr. Jefferson of Broadway Tabernacle, New York, has entered on the twelfth year of his pastorate there. During the eleven years 959 persons have entered into the church fellowship. Speaking recently concerning women, Dr. Jefferson said: "The headdress of women has been from the days of Paul a theme of discussion in ecclesiastical circles, but never has the subject been so vital and vexing as during the last year. This is because the style of bonnet or hat has been abnormally immense, and the discomfiture of worshippers whose vision is impeded has been correspondingly great. What to do with the women has been a problem in churches throughout the country. In many churches women as well as men now sit through a church service with uncovered heads. It may be that women will continue to wear large hats in New York churches after the women of other cities have seen and confessed the unwisdom of such a habit, but why should this be? We are preeminently the city of the theatre and the opera, and in all theatrical and operatic circles it is counted bad form for a woman to sit with her hat on. It does not require the gift of prophecy to say that the time will come when Christian women in the churches will be equally considerate of the rights of those who sit behind them."

The New York Observer sketches the life of the Rev. Dr. Charles E. Jefferson of Broadway Tabernacle, New York, as follows: "Dr. Jefferson was born in Cambridge, Ohio, Aug. 29, 1860. He was graduated from Cambridge High School in 1877, and was valedictorian of his class. He entered Ohio Wesleyan University at Delaware in the fall of 1878, graduating in 1882. He was noted in college as writer and orator, taking highest honors at the Ohio State oratorical contest in 1882. He was editor-in-chief of the college paper during his senior year. He became superintendent of public schools in Worthington, Ohio, in the fall of 1882, and remained in that position two years. During the last year he studied law under the direction of James E. Wright, one of the ablest lawyers of the Columbus bar. He went to Boston in the fall of 1884 and entered the middle class of Boston University Law School. He fell under the influence of Phillips Brooks, and gave up law for the ministry. He entered the School of Theology of Boston University in the winter of 1884, graduating in June, 1887. He was one of the speakers at commencement. He married Miss Belle Paterson, in Cambridge, Ohio, Aug. 10, 1887, and became pastor of the Central Church, Chelsea, Mass, September 4 of the same year. After a pastorate of ten years and a half in Chelsea he received a call in 1897 to the Broadway Tabernacle, which call he accepted, entering upon his work in New York March 1 of the following year." Of Broadway Tabernacle it is said: "It is the oldest Congregational church in New York, and is one of the three best known churches in the Congregational denomination. In 1901 the church sold its property at Thirty-fourth street and Broadway, buying a new lot at Fifty-sixth street and Broadway and erecting a great edifice, which is unique among the church buildings of the country." While at Chelsea, Massachusetts, Dr. Jefferson received a call from the First Congregational Church of Oakland, California, which he declined. In addition to his work as preacher and pastor, Dr. Jefferson has written several books, his latest being "The Character of Jesus." Others are: "Quiet Talks with Earnest People," Quiet Hints to Growing Preachers," "Doctrine and Deed," and "Things Fundamental."

FROM DIXIE-LAND.

Rev. E. Lyman Hood, Ph.D.
President, Atlanta Thelogical Seminary.

Beautiful, clear, golden days have given rare charm to the present winter season. The oldest people cannot remember anything to compare with these passing months. Little rain has fallen; and, in consequence, manufacturing interests have suffered because of the lack of water. The mildness has disturbed somewhat the usual currents of tourist travel. It has been remarked, also, that the season's guests have remained farther North, and gone much farther South than usual. Cuba and other Islands in the Southern Sea have attracted many. Never before have so many Europeans visited the Southland; and among the Southern people themselves much greater change is seen from year to year.

The social condtions also mark the present day as a transition period. Agriculture no longer dominates the thought and effort of all the people as formerly. The new industrialism, the most marked feature of the present, is rearing shops and factories on every hand. It is rapidly developing a mechanic class; and, in the East and North especially, the towns are growing at the expense of the country districts. The modern captain of industry is the man in the saddle. The landed gentry, so long in control have been forced into a back seat, and not without much protest. Through vast regions of the Southern country immigration has scarcely been felt as an economic factor. Hence the "foreigner" is not seen, save in the seaboard cities and along the great rivers.

The more recent political campaigns have cleared the air. Too long Dixieland has suffered from the tyranny of one party domination. It was true statemanship that prompted President Taft to spend the months succeeding the election here. He made a very happy impression and won friends everywhere. President Roosevelt has been the most popular Chief Executive in modern times, and his successor has inherited the same respect and confidence of the common people. For some time an independent drift has been apparent in the political currents of the South; and, while the probabilities are that this great region, embracing one-third of our national area will continue Democratic, the disposition to disregard traditions and vote convictions is becoming more and more manifest. Moreover, we are beginning to realize as never before, that if the South ever returns to her former position of power in national affairs it will be because the "solid South" has been broken and two strong, white parties acquire competing influence.

No one can speak of the present day history of the South without noting the mighty temperance movement that has swept whiskey well nigh out of its borders. It has been a great moral victory for the churches. In the beginning of the long contest, vast political and commerical interests were arrayed against the reform. But the pastors kept on preaching, and the women did not cease praying. The great fight has not been wholly won; the conquest, however, has progressed far enough to indicate clearly that that former conditions of drunkenness, debauchery and crime will not return. It has not been a political movement; but one that had its origin and sustained support in the aroused conscience and spiritual life of all the people. The dawn of a brighter day has already come.

The University of Georgia is the oldest State institution in America. Two of its graduates, John and Joseph Le Conte, became distinguished educators of California. Throughout the South, higher education is receiving attention and support never accorded in the past. The extraordinary increase in manufacturing has evidently spurred the States to help the very unsatisfactory condition of the agricultural classes and the farms. Georgia has established eleven colleges, in as many different sections of the State, to teach the scientfiic methods of tilling the soil. The building of shops and factories everywhere creates a need for artisans in which the demand continually exceeds the supply. Notwithstanding the large sums given for education, and the multitudes of illiterates flooding the Northern cities and towns, the South still remains the most destitute portion of our Land, educationally. In several of our commonwealths, only one-half of the pupils of school age are regularly in attendance. In 1900 only fifteen per cent of the white voters in the United States were south of Mason and Dixon's line; nevertheless, thirty per cent of all the illiterate white voters were in this region. One-fourth of the white population may be said to be of the dependent class, owning no land, or home, having no prefession or trade, and without education. Here is a problem in itself worthy of the best efforts of statesmanship.

The question of the schools leads inevitably to the Negro; for he is ever present in the foreground in any consideration of the public weal. It is undoubtedly true that race prejudice has increased in recent years as industrial competition has been more keenly felt. The old slavery days were followed by a serfdom for the Blacks scarcely less inhuman. Out of this peonage the colored people are slowly but surely rising. Economic independence is being attained by thousands through land ownership or the mastery of some form of skilled, manual labor. The Negro planter, driving his own mule, and raising his own cotton, is an industrial factor and a political unit that arouses little antagonism; but the Negro, without home or labor, in the midst of a city's social and business competitive strife, is a menace. There seem to be minds which glory in foreign missionary needs and tasks. Here are ten million of Africans, against their will brought to America, who cry out for help. Surely wisdom and patience are both needed in bearing willingly this "white man's burden." And it is indeed gratifying to witness, as the writer has recently, in a long journey through the black belt, the improvement, up-lift and vision of these aspiring, emancipated people less than two generations from slavery.

A world in and by itself is the great Appalachian Mountain region. It comprises a territory eight hundred miles in length by three hundred in width, the back-yards of six States. It is the rocky, vertebral column of the South, the back-bone of our social structure. Shut in by their isolation, their evolution has been exceedingly slow, if not wholly arrested. Among the two or three millions of these people, there are only fifteen thousand foreign born. Schools among them are few, and the churches are weak. In his simple life, through the generations, he has beeen storing up energies until the mountaineer is now dynamic, potential with extraodinary possibilities. Three presidents have come forth from this tableland; and their roll of fame has not been closed.

The religious life of the South has gradually assumed a type quite distinct from the characteristics of other portions of our country. Worship partakes of the emotional qualities of the people. Elaborate and ritualistic forms are unknown. Liturgy would curb the ever-present spontaniety, and is not welcomed. The musical features engage a much larger

proportion of the congregations than in the North and West; but they are of simpler and lower order. The sermon is given a prominence nowhere else found. The typical Southerner is a born preacher, and with a passion inherent in his nature, he speaks with power and influence, the minister in no other region ever attains. The philosophical thought of the South has been from the beginning dogmatically religious. Its theology has been theistic. The Bible is THE BOOK in all hearts. Higher criticism has not disturbed the mind. The Lord's day is observed more zealously than in any other portion of the United States. The church is also honored and has a large place. The marvelous advancement manifest in recent years is due to the Gospel. Profanity, all over our land, has decreased to an extraordinary degree. Our current literature no longer has to be stained with frequent blanks and dashes to express the language of the country folks. With the obliteration of the saloon, the pest-house of modern civilization, intemperance has become less frequent. Our lives, on an average, have been prolonged ten years; and we are all living on a higher level of enjoyment, comfort and health.

In this environment, the Pilgrim's of the Puritan Faith are laboring for the up-building of the Kingdom. Congregationalists have about four hundred white churches in all the South. Many of them, however, are very weak, and without the usual equipment seen elsewhere. The small, cheap frame building must needs answer for all purposes. Parsonages are almost unknown. Pastors serve two or more charges generally. Salaries are extrmely low. Of the men serving our hundred white churches in Alabama, only one has a salary exceeling six hundred dollars. Georgia, with twenty-five less churches presents a similar situation. The unending self-denial and inexpressible sacrifice required, prompt the surprise that young men never seek the ministry here. Yet in no section are they pressing forward with such manifest zeal to tell the glad tidings of the Saviour's love. In the vast field of the Gulf-South, with ten millions of people, our Seminary is the only divinity school for the training of white ministers. In it's ninth year, the number of its students has already passed many older schools. Thirty-five men are now on the ground; and the non-resident students (men who cannot at present come to Atlanta, yet desire to prepare themselves the better for Christ's work) slightly exceed the former. The scriptures are the chief text-book; the teaching positive, constructive, inspirational. We would have all our students become spiritual interpreters of the Bible, forceful preachers of the Gospel, helpful pastors of the churches. Congregationalism, after many long and trying vicissitudes, is becoming more conscious of its misson and more hopeful of the future. Our freedom of action, our liberty of thought, our democratic government, our high intellectual ideals, our passion for education, our honored history, all, all must give our Communion a place and increasing influence in the development of these giant empires of the South and a worthy share in the salvation of men.

Atlanta, Georgia, March 4, 1909

THE ANTI-OPIUM CRUSADE AT HOME AND ABROAD.

Wilbur F. Crafts.

Intense interest in the anti-opium crusade has been aroused by a quiet declaration of war made by the U. S. Bureau of Chemistry, through Dr. L. F. Kay, against fake "opium cures" that are widely sold in this country; and against a hundred so-called "soft drinks" sold at soda fountains in which cocaine is the main ingredient, and through the reception of inside news from the anti-opium fight in China by the International Reform Bureau from its Secretary for Eastern Asia, Rev. E. W. Thwing. The declaration has a special timeliness because the new law of Congress to prohibit the importation of opium except guardedly for medicinal uses takes effect on April 1. Numerous samples of alleged "cures" for drug habits were exhibited by Dr. Kay recently at a meeting of the Medical Temperance Association in the Raleigh Hotel. Their composition was shown to have dangerously large percentages of morphia and alcohol. It was declared that they are not offered in good faith as remedies but are advertised as such to reach those addicted to the drug habit, to whom they are sold at an extra price. One evidence cited that these are not bona fide remedies is that her is usually no diminuion of the dose, but the second and third lots contain the same strong percentages of opium as the first. It is expected that the Bureau of Chemistry will proceed against many of these as frauds not entitled to the use of the mails. The cooperation of all honorable physicians is desired. The Government also asks good citizens to aid in carrying the Mann bill to prohibit all interstate transportation of these habit-forming drugs except as they are sent from reputable wholesale drug houses to retail druggists for medical prescriptions.

China's Anti-Opium Fight Hindered by British Opium Treaties.

In China alleged "opium cures" containing opium are one of the obstacles to the anti-opium crusade, but the reports of Rev. E. W. Thwing show that the chief difficulty is British commercialism. The British Government, appealed to by British opium merchants and British steamship companies, is using the infamous opium treaties, as the British Minister at Pekin reports, to block China's anti-opium decrees. Rumors that came with the first cablegrams to Washington that British delegates at Shanghai had prevented any radical recommendations looking to early suppression of China's curse, are confirmed by letters now in hand. Let us remember that Great Britain's real sentiments are better represented by the Anti-Opium Federation that has long demanded the release of China from opium treaties. The veteran heroes of the Federation include Dr. J. L. Maxwell, its chairman; Benjamin Broomhall, the chief pamphleteer of the movement; Joshua Howntree, author of the "Imperial Drug Trade," the strongest book on the subject; Hon. H. J. Wilson, M. P., the only member of the British Opium Commission who refused to sign the whitewashing report; Mr. J. G. Alexander, LL.B., who has been the honorary secretary of the Society for the Suppression of the Opium Trade for many years; the Bishop of Burham, president of that society; Hon. T. C. Taylor, M. P., who made the victorious anti-opium motion in Parliament in 1906; and Dr. V. H. Rutherford, who seconded it in behalf of the medical men of Parliament. The world should support this best element of Britain in their demands that the traffic and treaties shall both be brought to a speedy end, and also encourage the Chinese Government to "denounce" the opium treaties, assured that the British people would never allow another drop of blood to be shed in their behalf.

THE TIME IS SHORT.

I sometimes feel the thread of life is slender,
And soon with me the labor will be wrought;
Then grows my heart to others hearts more tender.
The time,
The time is short.

A shepherd's tent of reeds and flowers decaying,
The night winds soon will crumble into naught;
So seems my life, for some rude blast delaying
The time,
The time is short.

Up, up, my soul, the long-spent time redeeming!
Sow thou the seeds of better deed and thought;
Light other lamps, while yet thy light is beaming,
The time,
The time is short.

Think of the good thou might'st have done, when brightly
The suns to thee life's choicest seasons brought;
Hours lost to God in pleasures passing lightly.
The time,
The time is short.

Think of the drooping eyes thou might'st have lifted
To see the good that Heaven to thee hath taught;
The unhelped wrecks that past life's bark have drifted.
The time,
The time is short.

Think of the feet that fall by misdirection;
Of noblest souls to loss and ruin brought,
Because their lives are barren of affection.
The time,
The time is short.

The time is short. Then be thy heart a brother's
To every heart that needs thy help in aught;
Soon thou may'st need the sympathy of others.
The time,
The time is short.

If thou hast friends, give them thy best endeavor,
Thy warmest impulse and thy purest thought,
Keeping in mind, in word, and action ever
The time,
The time is short.

Each thought resentful from thy mind be driven,
And cherish love by sweet forgiveness brought;
Thou soon will need the pitying love of Heaven.
The time,
The time is short.

Where summer winds, aroma laden, hover,
Companions rest, their work forever wrought;
Soon other graves the moss and fern will cover.
The time,
The time is short.

Up, up, my soul, the shade will soon be falling!
Some good return in later seasons wrought;
Forget thyself, at duty's angel's calling.
The time,
The time is short.

By all the lapses thou hast been forgiven,
By all the lessons prayer to thee hath taught,
To others teach the sympathies of Heaven.
The time,
The time is short.

To others teach the overcoming power
That thee at last to God's sweet peace hath brought;
Glad memories make to bless life's final hour.
The time,
The time is short.

—Hezekiah Butterworth.

THE CRIMINAL NEGLECT OF PARENTS.

By Belle H. Mix.

Four feeders of the foul stream are drink, the dance, immodest dress, and diet; but that which permits the rapid spread of impurity, is the criminal neglect or refusal of fathers and mothers to teach their children God's truth concerning the origin of life and the profound sacredness of creative powers. As one wise and aged lawyer said, "It does seem to me that the children of to-day are left to make the acquaintance of the wickedness of the world and the mysteries of their own natures with very little instruction on the part of those who were given to be their guardians."

Too many children are left in the plight of the little boy depicted in the poem by Mary Wood-Allin.

Mamma, why is it, when it rains,
So cloudy in the sky;
There's lots o' things I'd like to know,
The really reason why

And there's some other sorts o' things
I'd like to know about,
Only, you always say, 'Hush! hush!'
And so I can't find out.

The boys at school, they tell me tales,
That don't seem nice and clean;
I wish **you'd tell** me so I'd know
What these things really mean.

Beacuse—you see—I know, mamma
You never, never lie;
So if you 'splained it, why 'twould be
The really reason why."

Oh the lies that have been told to trusting little children about what God meant to be the most sacred relations of life! Those who have made child-life a special study tell us that very many children begin to ask questions concerning the origin of life as early as the age of three years; while to all little ones these queries come while very young They are natural and therefore right and proper; and it is the solemn duty of every parent or child-protector to meet those questionings with God's own truth told in the Spirit; and I believe there are few—yes, none,—who would not receive that truth in the same reverent manner with which it was imparted.

The Importance of Intelligence.

The character and the destiny which are involved are too momentous for parents to permit their children to grow up in ignorance, to leave them exposed to the corrupting

influence of the street or the school, or leave their children in the developing years without sympathy and wise counsel, or in the opening years of manhood and womanhood to leave them to learn by a series of sad blunders and terrible consequences what they should have been taught in a thoughtful and serious way.

Intelligence on these subjects is of utmost importance. Without intelligence, vice and eventual defilement are most certain. The young should by all means be made intelligent, but intelligence alone will not always save them. To intelligence should be added moral instruction and religious character. When there is only moral training without intelligence, there is but little security against vicious habits; and when there is intelligence upon these subjects wthout moral principle or religious character, the security is not fully sufficient. But when the young have proper knowledge upon these sacred subjects and are not only intelligent, but are guided by right precepts and religious principles, they will be held to right courses of conduct and a pure life by an abiding moral character.

ABOUT CHURCH ATTENDANCE.

Chas. E. Chase.

If not in the terms of a formal promise, then tacitly, every one who unites with a church engages to attend its services and to share in all its work and worship. Many keep the promise in all good conscience, others keep it partially, perhaps unmindful that a promise kept only in part is a promise broken, unless in the effort one has done his best; still others ignore the promise altogether, who should be numbered with the company to whom is the warning "It is better not to vow than to vow and not pay."

The first are the saving salt of the church and the world. All good that can be received from the House of the Lord is theirs and all benefits belong to them that can come through the means of community worship. They have the good influence of kindred minds, and they miss none of the great ocassions in the church when the spirit is manifest in some special way, as when the pastor is given anew the grace of interpretation or prophecy, a new power in prayer, a new gift of comfort; or when before all the people some soul is born into the Kingdom, or when some wanderer returns restored and comforted by forgiving love; or when the Spirit uses some gifted singer's voice as for His own, and on the wings of song each soul is borne to altitudes of joy. These days with their great experiences the pastor cannot appoint; they come unannounced. They are of that Holy Breeze that bloweth where it listeth, refreshing the Sanctuary and filling the vacuum of the soul made by ascending prayer. and one to be sure of the good health thereof must be in the way of it when it comes.

Though in detail there may be many, in principle the reasons for absence from the services of the church are but few. Some are detained by sickness, and when this is so others remain to care for them. The able must care for the dependent, and their absence is therefore compulsory and justified. Their loss is great, but so is their gain, for they are heirs of very precious promises.

Some are absent because other things are of more interest to them than the services of the church. Though in the house of prayer Christ may be evidently set before them, He has no beauty that they should desire Him. They may not add their voices to it, but they acquiesce in the saying that the church is no longer attractive, that it does not draw men, that it has lost its power. But their own indifference and failure does not establish the fact. The saying is not true. The church is the one perfectly beautiful thing in the world that men have in common. The imperfections belong only to men with their unfaithfulness. If there be no attraction in the church, if the drawing power once manifest in the glory of Pentecost seems to be lost, it is because clouds of worldliness obscure the vision, or because the atmosphere of worldliness is unable to transmit vibrations from the Heavenly call.

The testimony of those who from choice neglect the services of the church is as direct as an arrow from the bow of Jonathan. It would not aid its elucidation if exploited in the press or shouted from the housetops. A church member by avoidable absence declares:

"My church is not worth while."

"I am not keeping my promise, but that is no matter."

"I do not recommend anyone to attend my church."

"I do not care for my fellow members. I have no interest in them."

I am not interested in my pastor's preaching. I do not care for him nor for his work."

So declares the willing absentee. But if questioned further he might add: "If I should be very sick or have any serious trouble I would like to have the church remember me, of course, for I am a member of it."

Some, there are, who remain from the services when unable to contribute money for their support. These sensitive brethren deserve sympathy. They miss a great joy, and no one can understand how they feel, even while realizing their mistake. They are wrong, of course, for their conduct implies that the privileges of the church are for sale, terms cash, and only they who have the money are entitled to possess them. An implication this, only saved from being a wicked slander by the sincerity of the mistaken ones who feel that way. It is furthermore wrong as being an injury to the church. If one cannot help, he should not therefore hinder. He who cannot heal should not therefore wound: but wound he does, and deeply, by every avoidable absence. The church is failing, the world says, and such neglect complacently admits the charge. It is indeed true that the church must have money, but with treasure chests full to bursting it would still need men.

A man in California once said to his minister, "I feel that I am really getting no help from my church." "It is true," was the prompt agreement, "you are getting no direct benefit from our church here, neither are you getting any from the church in Shady Corners of Nova Scotia." His meaning was plain, and the man, understanding it, began to hedge himself with excuses for non-attendance. But the fact is no mere excuses are tenable. For a healthy man, in a land of liberty, with the power of self-direction, to be unfaithful to one of the greatest obligations in human experience there can be no excuse. Reason there may be, and justification, in certain events of life; but these reasons, so few in number, do not include the multitude of philtres with which the average non-attending member tries to charm and pacify his conscience.

WHAT THE FACE TELLS.

Sometimes, in passing through a crowd, we see a face that attracts us by its sweetness of expression. Perhaps it is an old face, crowned with a glory of hoary hairs; yet love, joy, and peace shine out of every dot and wrinkle in

it. Sometimes it is a young face that beams with health and purity and beauty. But whether old or young, when we see that unmistakable soul-light in a face we know that the heart behind it is pure, the life good, and that the body thus illuminated is the temple of the Holy Spirit. To keep the mind occupied with good, pure, beautiful, and divine thoughts, precludes the possibility of thinking about, and thus being tempted by, things sinful, low, or gross. It is because Paul knew this that he says so earnestly: "Finally, brethren, whatsoever things are true whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report, think on these things." In the well-formed habit of thinking pure thoughts lies the secret of being pure in heart; and in the daily and nightly meditation in the law of the Lord, is a safeguard against many of the sins which defile the carnal heart, and debase and blacken the countenance.—Scottish Reformer.

THE SWEET REFRAIN

I hear it singing in the dawn—
A world-old, sweet refrain—
I hear its notes insistent drawn
In music of the rain;
It sings within the swaying corn,
A canticle of cheer
This glorifies the golden morn:
"He loves thee: do not fear."

I hear it singing in the noon
When aging summer grieves,
And fading maples sadly croon
The farewell of the leaves;
I hear it when mid shrouding snows
The chanting winds intone
A threnody above the rose:
"Will he not keep his own?"

I hear it singing the night
When out across the bar
The moonlight falls in shimmering white,
And calls my bark afar;
It sings to me when vesper bells
Steal out upon the deep,
And through all nature sings and swells:
"He loves thee: rest and sleep."
—Rose Trumbull, in Sunday--School Times.

CHRISTIAN ENDEAVOR TOPIC FOR APRIL 11.

Risen With Christ. Col 3: 1-4. (Easter Meeting.)
Rev. Henry Kendall Booth.

The thought contained in the few verses in Colossians is one which occurs more than once in the epistles of Paul. To him the resurrection was not merely an historic event, a great fact of Christianity to be preached as central and fundamental in Christian faith (I Co.. 15), it was also a type or symbol of the regeneration of the Christian life. (Rom. 6: 4; Eph. 2: 1, 5, 6; Col. 2: 12). As Christ was raised from bodily death, so the Christian has been raised from the spiritual death of sin. And Paul teaches clearly and unmistakably here that this risen life of the spirit is to be lived on a higher plane than the unregenerate life, that the Christian must "set his mind on the things that are above."

And so on this greatest day of the Christian year when our thoughts go back to that empty tomb in the garden, and while we rejoice in the thought that Christ is indeed risen from the dead, it is a salutary thing for us to remember that this Easter has for us a plain and a practical message. If he is risen, we are also risen with him into a new spiritual life, and this glorified life must be filled only with the highest thoughts, motives and deeds, as we "walk in newness of life." Let us make this Easter meeting in a very special sense a consecration meeting, and while our hearts are filled with the Easter joy and glory, let us remember that we are indeed risen with Christ, and that our "life is hid with Christ in God."

NOTES AND PERSONALS.

The Rev. A. W. Hare expects to close his work with the chruch at Eagle Rock, near Pasadena, soon, and return to Northern California. Recently Mr. Hare conducted a series of revival meetings in one of the Presbyterian churches in Los Angeles.

The reduced subscription price of the Pacific from $2 to $1.50, is not for those in arrears. Arrearages are to be paid at the old rate, $2. In giving credit however we take no account of the arrearage if it is only a short time. But anyone owing for all of the year 1908 for example should not expect $1.50 to pay the bill. Two dollars should be remitted.

The Rev. August Drahms, who has been resident chaplain of the state prison at San Quentin for eighteen years, closes his work in that capacity this week. His address for a time will be Martinez, California. Chaplain Drahms' long contact with criminals and his study of crime qualify him to speak authoritatively on such subjects as Criminology, Penology, Prisons, and Prison Reforms. We understand that he will respond to requests for addresses on these and kindred topics on terms which may be ascertained by corresponding with him.

The Rev. and Mrs. C. H. Stevens of San Rafael returned recently from Albany, Oregon, where they conducted special meetings for two weeks in the First Presbyterian Church. The Rev. F. H. Goselbracht, the pastor of the church writes: "The meetings were of the safe and sane variety and were of great benefit and acceptance to the church and the community at large. Although a murder trial (the first in 13 years) held night sessions and many other attractions allured the crowd they spoke and sang to large numbers each night; on three or four occasions to congregations which taxed every available space and necessitated the borrowing of chairs on the outside. One of the session said that the last meeting Sunday night repaid all the expenses incurred. Mr. Stevens spoke with authority and was heard with marked attention; the solos of Mrs. Stevens and her duets with Mr. Stevens captivated everybody. All the evangelical churches united in an all day prayer meeting and gave up their own mid-week service. Thus interdenominational fellowship was greatly stimulated."

THE "TOGETHER" CAMPAIGN IN NORTHERN CALIFORNIA.

The meetings of the "Together" campaign in Northern California closed with the San Jose Gathering last Thursday. The attendance of pastors and delegates from the different groups of churches has been fairly representative,

and in some instances, as that of the Santa Clara Association, nearly all the churches of the group responded.

At Lodi we were met by the cordial hospitality of pastor and people, and the whole atmosphere was surcharged with cheery, helpful, sympathetic feeling for all the work of the Kingdom. The churches represented accepted the financial apportionment for the debt and are busily at work securing pledges to meet their share. The visiting brethren from the East went away with the distinct impression that Lodi, with its increase of prosperity and with the new equipment for our Congregational Church, is a coming center of influence and of service for the Kingdom.

The meetings in Oakland and San Francisco were well attended by the pastors and delegates of the invited churches. A deep impression was made, both as to the importance of co-operation in all our missionary activity and as to the exceedingly serious crisis which is upon our National Home Missionary Society. The bringing of the apportionment figures to the First Church of Oakland, as well as to some two or three others of our Bay Association churches, was like bringing coals to Newcastle. Indeed, if we take the whole of Northern California and put in all the special gifts of individuals recorded in the Year Book of 1908. The average per capita is above that suggested for our two million dollar apportionment. It may be doubted whether the Year Book tells the full story as to the average contributions of the rank and file of our Congregational churches, as there are quite a number of individual gifts recorded whose subscription would materially affect the average. But it was a great delight to know that whatever the rest of the country in its Congregational churches may be, Northern California was not decadent; that it was not retreating, but advancing, and advancing at a healthy and encouraging rate.

In San Francisoco the audiences, while small, were greatly interested, and the churches were disposed, in their usual heroic manner, to attempt to do their share toward this debt raising of the denomination. The evening service, was one of delightful fellowship and a deep impression was made upon all present as to the splendid outlook for all our denominational missionary work, if our churches can sense the situation and meet their responsibility and privilege.

The meeting at Santa Rosa was thoroughly representative of the Association and had been well prepared for by the people of the entertaining church. It proved to be a very informing and inspiring occasion. The meeting at San Jose brought out ten of the thirteen churches of the Association, and the morning session was more largely attended, proportionately, than in any other place. The atmosphere of sympathy and interest in the great causes of the denomination enabled the visiting speakers to do their very best and the whole case of the denominational opportunities and crisis was thorougly set forth. At the conference upon the financial plan Rev. J. B. Orr, of Santa Cruz, to whose church was assigned the largest share of the amount to be raised, on account of its larger membership, moved the acceptance of the plan and it was indorsed unanimously, the delegates supplying themselves with pledge cards and going home to their churches to undertake the raising of their share of the debts of the National Societies. Despite the sound of hammer and saw in the neighboring room, which seemed necessary for the completion of their new parish house and Sunday-school room, the interest in the meeting was so great that the audiences remained until the very last of all sessions.

The three meetings in Southern California at Los Angeles, March 30th, Redlands, April 1st, and San Diego April 2nd, will complete the campaign for the Pacific Coast. We believe that great good has been accomplished and that the practical results will prove that the attempt to interest our Congregational forces of the Coast in this important work and the development of benevolent co-operation was well worth the while.

H. M. T.

Among the Churches

Calexico.—The people of the Mission at "No. 6" and the church at Calexico, jointly, have presented to the Rev. M. A. Martin, the missionary serving these places, a horse and buggy for his use in the work. This will be of great help as distances are long in the Imperial valley. Some of the people in the morning congregations at Calexico drive nine miles to attend the services.

Ferndale.—The pastor of this church, the Rev. A. B. Roberts, is working most earnestly to reach the boys and girls of this community through the Sunday-school, the girls' and boys' club and the C. E. The severe winter weather has lessened attendance at the various services of the different departments of church work, but the outlook in general is an encouraging one for pastor and people.

Campbell.—A delightful reception was held in our new church parlors in honor of the Fortieth Anniversary of our Senior Deacon and his wife, Dr. and Mrs. C. N. Cooper. Dr. Cooper has been deacon almost from the first organization of the church 20 years ago. His stalwart Christian character, board sympathy and skill as a physician, have endear him to the entire community. The rooms tastefully decorated in white and green, by the young Ladies Guild, was crowded by friends and neighbors, and a most enjoyable evening was spent in reminiscences and social chat.

Avalon.—It is some months since you have heard from this church as we are still pastorlesss. Our mid-week prayermeetings have been kept up regularly all winter, with the study of the Sunday-school lessons, and increasing interest is manifested. Fifteen were present at our last meeeting. Preaching services have been held whenever we have had a minister here. Visitors have kindly assisted in these and also in services of song. Evangelists Sunday and Trotter attracted large audiences to the services they kindly gave us. Mr. F. M. Greeley, who with his wife is here for a few weeks for health's sake preached last Sunday. Preparations are under way for the usual Easter services by the Sabbath-school.

San Francisco, Ocean View.—Rev. W. R. Bair has resigned the pastorate of this church. He preached his farewell sermon last Sunday evening, after a prosperous continuous service of almost three years. Notwithstanding the heavy downpour of rain the house was well filled at an early hour, many being present who are not in the habit of attending evening services. The church under Mr. Bair's leadership has had the greatest prosperity in its history. He leaves with the church and church property

in good condition, all improvements being piad for—not one dollar standing against them. In raising the money for a final settlement with the retiring pastor the church found they had eight dollars more than was required to pay him in full, and this was presented to Mr. Bair, with whom the church and community part regretfully.

Kern County.—On the 14th of March a Congregational Church was organized at Mountain View, 12 miles southwest of Bakersfield. It is the first church in what is known as the Weed Patch district and is ten miles distant from any other church organization. The Rev. Edgar R. Fuller presided at the meeting for organization. Persons from five different denominations united in forming the church. This is the sixth church that Mr. Fuller has been instrumental in organizing during his pastorate in Bakersfield. He has traveled mile upon mile over the magnificent distances of this county that the gospel message might be heard. All the time, however, the church in Bakersfield with its various missions has been faithfully cared for. On Feb. 28, thirteen members were added, all heads of families excepting two. Six united on confession. Mr. Fuller has just returned from the west-side oil fields, leaving here Monday morning and returning Friday evening, traveling over a hundred and fifty miles all in Kern county, speaking four evenings and making a hundred and thirty-five calls. There are between three and four thousand people living in these fields in the towns of Maricopa, McKittrick, Moran and Midland. We have two organized churches and four Sabbath-schools. Our work is the only religious work carried on in these fields save an occasional visit from a Catholic priest. The fields are white and the workers so few. Please send us some devoted men.

THE WOMAN'S HOME MISSIONARY UNION OF NORTHERN CALIFORNIA.

The quarterly meeting of the W. H. M. U. held in Plymouth Church, Oakland, on March 25th, 1909, was one of those occasions when "you should have been there," for it is impossible to reproduce it in a report.

The theme of the day was the opportunities and responsibilities put upon us by immigration.

Miss Grace Fisher gave a practical illustration of how mission study classes may be profitably and enjoyably conducted, and by means of the illustration we were shown the immigrant's side of the situation which is now being so sucessfully handled and cared for under Commissioner Watchorn's management at Ellis Island.

Reference was made to the fact of an opportunity being almost ready for us to establish, if we will, a very important missionary adjunct to the new immigration station soon to be ready at Angel Island. At Ellis Island they have Christian women of different nationalities to assist in caring for the strangers as they come within those gates. For us to have one such ready to greet and direct all the Chinese and Japanese women who come to our shores would be the means of doing incalculable good.

Another need of the Japanese women and children among us was clearly defined by Mrs. Snyethiro, wife of a student in Pacific Theological Seminary. Its remedy; viz, a Christian boarding home, was suggested at our last meeting, and Mrs. Snyethiro explained the practical work of such Homes as she knows them in Honolulu. Dr. Pond also gave an estimate of what it would cost to establish and support for one year such a Home consisting of eleven rooms. After the first year it is thought that it would become self-supporting. Shall our Union undertake to secure $1600 for that purpose? The Homes of the Presbyterians and Methodists in San Francisco are a constant source of satisfaction to the ladies of those denominations. The door is open for us Congregationalists to do a similar work of protection rather than rescue,—for the Japanese. Shall we do it?

The usual reports were given in the morning. A new auxiliary at Haywards was reported in prospect, and new Cradle Rolls in Oleander and in Oakland First Church.

The new superintendent of box work, Mrs. Goodsell, of 2614 Dana St., Berkeley, made a strong plea that every individual have some share in this part of the work by contributing clothing, books, preserved or dried fruits, or at least an encouraging letter to some home missionary each year. If there is no box being prepared into which it may go, send to Mrs. Goodsell, and she and Mr. Rathbone, the H. M. superintendent, will find just the right place for it.

Mrs. O'Brien was ready as usual with fresh literature from the eastern officers. The Annual Reports being intended as a little memorial to Mrs. Williams, an extra number were printed and can be obtained of Mrs. Perkins, Mrs. Lucas or Mrs. O'Brien.

The six societies are about to try the experiment of issuing a combined monthly magazine at fifty cents a year. Mrs. O'Brien is making up a subscription list for those who do not find it convenient to send through other channels. She also advocates sending monthly missionary envelopes—which she will supply — to each lady in the churches as a means of securing more contributors as well as larger contributions. Mrs. Piper also urged the giving of one cent a day by all members of our churches, feeling sure, if that were done, that there would be enough money in all the treasuries to meet the needs and extra calls. The joy of giving is enhanced when there is a fund ready from which to draw.

After the pleasant social hour around the well filled tables, Mrs. Dr. Arthur Smith of China graphically depicted some phases of home mission work in that country, speaking particularly of the value of the Bible women—some of whom are supported by our Christian Chinese women in America.

In order to be a sucecssful Bible woman certain natural qualifications are necessary. When such a one is found who is willing to enter upon the work and whose relatives are willing to have her, and she has been taught and trained for it, she becomes an invaluable assistant to the missionary doctor. She can get closer to the heart of the patient; her use of the language is freer and more correct. She understands the Chinese nature and can more correctly diagnose a case. Their superstitions and strange ideas yield to their faith in what she tells them when they do not know how far they may trust the strange ways of the foreign physician. Then the primary work of the Bible woman, that of telling the gospel story, is one of which she never seems to tire. That is true also of those who give their whole time to it in house to house visitation in the villages. They are wholly consecrated to their evangelistic work. Our work for Chinese women in San Francisco results in their supporting Bible women in China: and so it becomes a "together" campaign in which we are surely laboring together with God. Each prayer

and nickle and dime becomes like the drops of water and grains of sand, without which there would be no mighty ocean or beauteous land. L. E. AGARD.

SAN JOAQUIN ASSOCIATION

The San Joaquin Association consists of fourteen churches. The number having been increased by two during the past year. In this group there are two German churches, two Armenian, one Japanese and nine English-speaking churches.

The year has been a prosperous one for the churches from a spiritual standpoint. The net membership has increased from 1274 to 1771. The enrollment of the Sunday-schools have increased from 1241 to 1455. The financial outlook for these churches has not been as prosperous as it promised one year since. The hard times has affected some sections of the San Joaquin valley very much. The drop in the price of all sorts of dried fruits has affecteed all fruit raising sections. The slump,—for such it needs must be called,—in raisins has affected this locality in part almost to disaster. Notwithstanding this condition, however, one new church, Ceres, has been dedicated; another and a very large fine building for an institutional church work, at Porterville, has been begun and is progressing favorably; a building has been started at Bowles, where also a church has been organized during the year. In this association a joint missionary has been employed recently by the Sunday-school Society and the Home Missionary Society. One church is now having services regularly that has never before had regular service, and another church is being supplied in which services have been intermitted for eight years. Well done for San Joaquin Association!

THE HOME

THE DEAR TOGETHERNESS.

I dreamed of Paradise,—and still,
Though sun lay soft on vale and hill
And trees were green and rivers bright,
The one dear thing that made delight
By sun or stars or Eden weather,
Was just that we two were together.

I dreamed of Heaven,—with God so near!
The angels trod the shining sphere,
And each was beautiful; the days
Were choral work, were choral praise:
And yet in Heaven's far-shining weather
The best was still,—we were together!

I woke, and lo, my dream was true.
That happy dream of me and you!
For Eden, Heaven, no need to roam,—
The foretaste of it all is Home,
Where you and I through this world's weather
Still work and praise and thank together.

—W. C. Gannett.

THE FATHER AND THE HOME.

The home is the most important of all institutions, at once the foundation of the church, the state, society. Nothing should ever be permitted to pervert or supplant it. All institutions derive their charters from it.

The education of the child begins in the home. For the first few years the home is the child's school and his teachers are his parents. These few years are the most important in the childs whole life. When the child's education demands more time than his parents can spare from their other duties, a portion of his training is turned over to the church, and still later other portions to the school. The parts which the church and the school play are delegated parts. Te home is the school of orginal jurisdiction and continues as the predominating influence in the child's development. This is right. The responsibility for the child's future clearly rests with the parents, not with the church or the school or other agencies designed to assist parents rather than supplant them.

If we were to raise blooded stock, we would begin by making a careful study of the needs of the young not only as to the primary needs of food, shelter, and general bodily comforts, but also to those secondary and nearly equally important considerations of training, in order that the highest market value might be realized; and we would become so busy as to neglect this work. Why not consider the rearing of children as an equally important business and get ready for it? The following incident illustrates this point: A neighbor has several boys and a good-sized yard. This neighbor lives on a corner in a fine residential district. Her boys and their boy friends play all sorts of outdoor games, including football and baseball, in the yard. This gives the mother opportunity of knowing where her boys are and enables her to study the effect on her sons of those who come to play with them. In the most effective and gentle manner she eliminates those boys who in her judgment have a bad influence upon her own and the other boys who meet from day to day to play with them. The yard soon lost its turf. This so annoyed a neighbor that he took occasion to remark to the mother that such a crowd of boys in her yard would prevent her from having a nice lawn. To this the mother replied that she was raising boys, not grass. Here is the point. The chief business of parents is the raising of boys and girls and their daily welfare should be the chief concern of both parents whatever their walk in life.

The father as a bread-winner must be much away from home, but this does not excuse him from duty of training his children. The mother as caretaker must be much at home, but this does not excuse her from taking intelligent interest in the father's business. Both are likely to be tired at the end of the day and need recreation. One way this can be had is by talking over the trials and the triumphs of the day and planning for the future. Such conferences will keep parents each in the confidence and sympathy of the other, will make home happier; and after all the home is the chief part of earth's joys.

The father and mother should form the closest partnership relation. The text "And they two were made one" is too frequently interpreted by the father to mean that he is the one, while the real meaning is that the new partnership is the one. Let there be no "allowance" for the weekly expenditures of one parent-partner unless there is for both. If both have equally performed their duties, both have equal claim to the income. Let the treasury be common, accessible to both; together, keep some kind of a family account. At the beginning of the year make an estimate of what the family income and expenses are likely to be and try to keep within the estimates for expenses.

Before the children reach the age of "understanding" or "accountability" take them into the family partnership on a business basis. Put their names on the treasurer's books of the church the first Sunday they are in the world

and keep them there as paying members. This step is a good method of business initiation. On the first birthday start a bank account in the name of the child, and keep it upon succeeding birthdays. If possible, let the amount be one dollar for each year the child is old, that is, one dollar for the first year, two the second, three the third, and so on.

At an early age, as soon as children can toddle, teach them to assist in the work of the home from getting papa's slippers to tending the furnace and caring for the walks, or from dusting to making the beds and getting dinner. Children are entitled to share in the joys of contributing something to the home comforts. Don't forget this. Those things which we pay others for doing should be paid for when done by our children. Money thus earned should be put in the bank in the name of the one who earned it. Candies and knicknacks should be bought by the parents on Saturday evenings and on holidays because the family will enjoy the little extras together,

Attendance upon church, helping about the home, and and similar duties and pleasures can be made attractive to children. There is no need of compulsion. But fathers and mothers must begin early. They must talk to their children about these things, that they may go somewhere or do something if they are real good. Always take for granted that to go or to do is a highly desirable thing and talk about it as such, and there will be little need for urging; but if necessary parents should urge and decide always though not appearing to do so, if possible. However rebelion in the home is like rebellion everywhere, a bad thing for the home government, and to be put down.

Parents cannot be too careful about the companionships which their children form. Neither can they be too careful concerning the selection of the books which they read. Evil companions will do much to undo the work of the home; evil books will do more. A child curled up on a sofa absorbed in the pages of a book until he is unconscious of the things about him, is liable to greater injury if the book be evil, than he would were he playing in the open with an evil companion. The power of a good book has corresponding good influence. But children must have companions and books. The normal child loves play, must have it, will have it. A child that does not play is abnormal, and should be made to play until the habit is formed. All children read. Some read a great deal—an average of a book each week. Each book is an influence for good or evil. All of this takes time, study and patience. Fathers and mothers who shine as club or society leaders must delegate these duties to hirelings and take the chances, but they can't shirk the responsibility.

We assign to the church an impossible task, namely, that if instructing our children in the great truths and principles of eternity, giving them thirty minutes a week in which to accomplish their work. Here again the home must supplement the work of the church. The responsibility for the religious training of children rest entirely with the home—with the father. The church aids—is an assistant to fathers and mothers. One of the pleasures of the home circle is derived from reading aloud. There is no book containing more interesting narratives than the Bible. The Century Company publishes an excellent edition known as the Children's Bible. It contains nothing of the horrible, or questionable but all of the great stories and principles. This or a similar book should be read aloud in the family circle until each member is thoroughly familiar with its contents. An excellent book for the morning worship as the family sits about the table is entitled Daily Strength for Daily Needs, published by Little, Brown & Company. It contans a page made up of Scripture readings, poetic and prose selections for each day in the year. It is strongly recommended by Bishop Vincent and makes possible at the morning hour in the most hurried families, the recognition of God, the Father Almighty, Maker of heaven and earth, which is the important thing. Children's Treasury of Bible stories (three volumes), published by The Macmillan Company, are exceptionally fine. Many public schools, public libraries and publishers now get out carefully prepared lists of books for home reading on all topics to aid and instruct parents in the selections of suitable books for children. The Children's Hour (ten volumes), published by Houghton, Mifflin & Company, and Young Folks' Library (twenty volumes), published by Hall & Locke, are amony the very choiest collections for children.

One of the pleasantest gatherings of the family should be at the table, and this may be so if a little thought is given beforehand. Let each member of the family circle be assigned the lot of directing the conversation for a day, selecting his own topic and giving something to the family which is worth while. In this way the great historical characters of the world may pass in review, the great events which have shaped human destiny may be considered and noted. The question of vacations, in which all members of the family are equally interested, matters pertaining to the church, the school, great paintings, books, games, the questions of systematic benevolence, one's duty to himself, to his neighbor, to those less fortunate, and questions of civic interest may have their turn about to the mutual uplifting and benefit of all.

A large family is desirable. A family is large or small not according to numbers, but in proportion to the largeness of the opportunities for complete living that can be given to each individual member, including the father and mother, A family of two children may be much larger than one of a dozen!

Parents should take time to know what their children are doing outside of the home circle. They should strive to keep that thorough sympathy in the children and the children in the parents as they grow older, that they had in their younger years. If this is done and the parents are interested in and help to plan the amusements of their children and encourage and direct them, there will be no trouble or misunderstanding in after years. I recall an incident relating to a friend who had returned with his son to college after a vacation. When it was time for father's train, the son went down to the depot with him, boarded the train and went back to the junction of the main line. When the father's train arrived the son boarded it and waited until the conductor shouted "All aboard." Then the father and son embraced each other with a kiss as simply and genuinely as though the son had been ten instead of over twenty.

My final word is that parents are responsible for the training of their children, and especially the father. They should know from personal inspection as far as possible what they are doing and the character of those who are training them. In this work the mother is bound to do much, but this does not excuse the father from doing his full share, giving his sons the training which only a father can give.—F. D. Boynton, Ithaca, N. Y.

THE NURSE.

I lay my hand on your aching brow,
  Softly, so! And the pain grows still—
The moisture clings to my soothing palm
  And you sleep because I will

You forget I am here? 'Tis the darkness hides.
  I am always here, and your needs I know
I tide you over the long, long night
  To the shores of the morning glow.

So God's hand touches the aching soul,
  Softly, so! And the pain grows still.
All grief and woe from the soul he draws,
  And we rest because he wills.

We forget, and yet He is always here!
  He knows our needs and he heeds our sighs;
No night so long but he soothes and stills
  'Till the daylight rims the skies.

—Charles P. Cleaves.

Young People

SISTER GERVASIA.

A Story of the War of Spanish Independence.

During the war of Independence, there was in Castile an order of nuns so little favored of God and man that for leagues around they were called "the poor nuns." They lived far from other people in an old decayed mansion, transformed to a convent, whose windows were orphaned of panes, whose gratings were broken and whose roofs were full of leaks.

Only patience and contempt of life would have lodged in such a house. To cap the climax, the land was sandy and infertile, the chapel dark and damp, and the well bitter and unwholesome. In short, the Lord had so forgotten his bride, and she led such a wretched life, that even the diocesan bishop overlooked a convent where they could give him no milk in his chocolate. His reverence paused an instant by the garden wall then went his way, praising God for the gospel poor and vowing that no one would find him passing that way again.

In spite of their poverty, the nuns possessed an image of the Virgin of solid silver that weighed at least seventy-five pounds, a great treasure in their eyes. As a work of art, she was atrocious; but to them better than Berruguete or Alonso Cano. So wonderful they considered her that for some time they hoped that, added to her beauty, she would be able to perform miracles.

Accordingly, once when the prioress was ill, they removed with great labor the image from her niche and bore her in solemn procession to the patient's cell, applying her devotedly to the suffering body. The prioress died the same night.

On another occasion, when the water of the well was uncommonly bitter, they decided to sweeten it by the Virgin's aid, and tying her strongly with ropes, they gave her a bath of many hours in its depths. When Our Lady came out, the most enthusiastic rushed to taste the water dripping from her, only to suffer the disenchantment of noting that the water was as bitter as ever.

Convinced now that she could not work miracles, but considering that she was of solid silver, that might tempt some ill-doer to rob the poor convent, they determined to conceal the silver with a coat of whitewash. No sooner said than done. With the same brush and liquid with which they whitewashed the walls, they painted and repainted her until she was a plaster fright. Then they placed her back in her niche.

To these quiet fields came the sound of war. The friars of a neighboring convent formed a company; the young men of the district, mostly drovers and cow-herds, a troop; in the neighboring city, the women and children scraped lint and the old men made cartridges; fine altar cloths were transformed into bandages, bird-shot into bullets.

The poor nuns decided that they would serve God and their native land. Their first idea was to pray to heaven, night and day, the royal soldiers might not come nearer their convent; the second, that if the invaders did approach, they would boldly, in a procession led by the prioress and singing psalms, march out even to the gate and die rather than have their house profaned. Finally, not trusting to the plaster coat to conceal the silver Virgin, they resolved to bury her in a corner of the garden.

Day after day passed away with nothing appearing on the distant hills, until one afternoon were heard the distant rumble of cannon and the firing of musketry. Then the nuns, grown more bold, mounted to the little pigeon-house converted into a campanile, and saw on the horizon clouds of smoke, while the wind brought the smell of powder and by the sun rays they distinguished what must been rows of bayonets. The next day they heard yet nearer the sound of a hard-fought battle, and even from the convent windows could observe the movements of the troops. One sister maintained that she saw the French fleeing, and the prioress, without further investigation, ordered all the candles in the house burned and a hymn of praise to be sung.

About midnight the began to hear rude words and oaths under the convent wall. The porteress, opening the door, saw, by the light of the moon, the most dreadful sight that human eyes can gaze on. In the little field before the holy house, there were drawn up three carts full of wounded men and beneath each a pool of blood; there was also a crowd of half-dead men uttering groans, wails, shrieks and oaths. "Sister," cried one of the drivers, who seemed to be the leader, "come help these people."

"Men may not enter here."

"The fact is we are going to enter; if you do not come down quickly we shall set fire to the convent. Do you not see they are bleeding to death?"

All the nuns came down and between drivers and sisters the more seriously wounded were placed in cells, others in the hall, the refectory, and even in the cloisters, corridors and passages. But in the convent there was neither physician or dispensary to alleviate the sufferings of these poor creatures, who, tormented with pain, cursed the sisters and declared if they must die they would prefer the open field.

Meanwhile the prioress begged the drivers to go to the mayor of the city for physicians and remedies, but their chief declared that he and his companions must report before daylight to their regiment, and off they went; then the poor confused woman called the sisters together to consider what was best to do. One suggested that they build a great bonfire that would bring to their aid the neighboring people, another, that the bravest mount the ass and go to the city to consult with the authorities; still another advised that they all assemble in the chapel and chant pray-

ers until God inspired them to do the right thing.

Suddenly Sister Gervasia came forward. She was young and pretty and looked very intelligent.

"Mother,' she said, addressing the prioress, "if I could do what I like I could save most of these wounded men."

"How would you do it?"

"The Virgin has not done miracles here because our sins are great and our house is unworthy, but my heart tells me that if I could go to the city and place her under the arches of the cathedral altar, so worthy of her, and offer prayers in the name of our order, the miracle will follow that at other times has failed. She did nothing for us because we were unworthy, but these men have been wounded in defense of God and their native land."

The discussion grew noisy. Several nuns declared that before consenting that Our Lady should leave them they would rather every one of the men would die. Others feared that God would punish them for such a lack of compassion; still others hoped for the possibility of a miracle.

"Do you not hear them groaning?" said Sister Gervasia. "Listen, how they are condemning us for our fault; and the worst of it is they will not hurry alone to perdition, but we shall follow after for not having given them Christian aid, and for not listening to the words that the blessed Virgin has suggested to me."

After a little further discussion, so persuasive were the words of Sister Gervasia, that she was permitted to go as she desired. In a half hour the sacred image was dug up, put into a hamper and loaded on the back of the ass. Sister Gervasia seized the bridle and, with the woman before and the ass behind, the way was taken to the city, leaving behind her the wounded moaning with pain and the nuns consumed with curiosity.

After six hours of anxious hope the nuns saw coming enveloped in a cloud of dust, an old coach drawn by two stout mules. In a quarter of an hour it had reached the gate; out sprang Sister Gervasia, followed by three men and immediately the coachman took down a box about the size of a trunk.

"Sister," who are these?" inquired the prioress.

"These," responded Sister Gervasia, pointing to the two better dressed, "are surgeons; the other two are their assistants, and in this great box that is called a medicine chest are a set of surgical instruments, waters, ointments, plasters and other remedies that the patients need."

"All this is very well, but where is the Virgin? Where is the ass?"

"The ass is meditating in the inn stable; Our Lady is at the cathedral altar in a forest of candles, cared for by the senior canon, a great friend of my family. I left them to lose no time because the image is so heavy and the ass walks so slowly."

"What an imprudent creature!"

"No harm is done. One of the surgeons has to go early tomorrow to procure more medicines; I will go with him, and in the afternoon bring back Our Lady, the drugs, and the ass."

Two day passed with the Virgin "out of her home," as the prioress expressed it, when the nuns began to be alarmed; but the third day, Sister Gervasia went away with the surgeon as she had agreed, returning with the Virgin and the donkey. The ass was stabled and the Virgin, during the night, buried again the same corner of the garden from which they had reluctantly disinterred her. They could hardly believe that they possessed her again and were so happy that they sang a solemn thanksgiving together.

There were forty-eight of the wounded in the convent. Of these, seven died and were given Christian burial. Forty-one got well. These marched away to the city, giving great praise to the admirable care of the poor nuns, and after convalescence, returned to bear arms for Spain.

After a few years and the end of the war, one of the wounded soldiers, grateful for his restoration, sent to the convent a generous donation. The roofs were repaired, and the windows repaned, the grates mended, and the chapel quite luxuriously adorned. Finally, for the first time a gardener and messenger boy were employed.

Then, considering that the house was now worthy of the Virgin, and that with two men on the place it would not be so easy to rob the convent, with litanies, Hail Marys and other rites the Virgin was exhumed. But the fact was that the image came out of her grave a sorry sight; hence it was decided that a skilful workman should peel off her coat and restore the proper color of the precious metal.

The man came and the statue was delivered to him, when suddenly there echoed through the sacred precincts loud laughter. In a corner of the chapel Sister Gervasia trembled with fear.

"What are you laughing at, brother?" inquired the prioress.

You said the Virgin was made of silver."

"Of what else should she be? We, who possess her, know."

"You do, indeed; but I say, with due respect, that this sculpture is worth nothing, because it is made of lead, and the worst kind of lead at that."

He spoke truly. The nuns approached and the man broke off a piece, demonstrating that it was not of shining silver, but black lead.

The prioress, stupefied and confused, wailed, "She was silver, she was silver."

"Maybe she was and worth a good deal of money, but now no one would need her services even to repair gutters or mend roofs." Then he added, "Without doubt there has been a substitution; a robbery, well carried out."

When they heard this the prioress looked at the nuns and the nuns looked at the prioress, and seized instantly with the same suspicion, all looked where stood Sister Garvasia, frightened and trembling.

The next scene was frightful. First shrieks and insulting inquiries; then reproaches pinches and pushes; finally they began to beat her.

One said she should be condemned to bread and water until she confessed; another, that for a week she should have only cod-fish and chesse without a drop to drink; a third said that she should be beaten with candles, and the most enflamed maintained she should be buried alive in the very grave from which they had taken the statue.

The prioress began to fear that something dreadful would ensue, for which she alone would be held responsible, when Sister Gervasia, driven to desperation, began to give back as good as was sent, in order to get free space around her.

"Yes," she said with a clear ringing voice that quelled the tumult, "I sold the silver Virgin in the city and had a lead one put in her place. With the money I paid the surgeons, hired the coach in which they came and bought the medicines we lacked. Do I merit punishment? Then let the mothers of the men who came in half-dead and went out strong men to fight again, impose it upon me. Be very

careful what you do, for it may cost you dear."

Saying this, she unloosed quickly her rosary, with beads as large as nuts, twisted it into a scourge, and stood in so threatening an attitude that not a nun was able to come forward or say a single word. Seeing the case was new and extraordinary, the prioress summoned the Bishop. Sister Gervasia was subjected to an ecclesiastical trial and expelled from the order. She was compelled to leave the convent, her head veiled in black, barefooted, holding in her hands an extinguished candle. She went out into the world through the same door that the wounded soldiers had entered. A relative in the city befriended her and gave her hospitality.

At the end of two years an honorable young man fell in love with her and married her. As the stories for children go, they were happy, had charming children, and lived merrily many years. All of which made the prioress exclaim, I fancy, "Holy Virgin, we were right when we said that such a disgraceful creature was not born to serve God." —Louise W. Hodgkins.

THE DRUDGERY OF YOUR CALLING.

Respect it. Take pleasure in it. Never feel above it. Put your heart in it. See the poetry in it. Work with a purpose. Do it with your might. Go to the bottom of it. Do one thing at a time. Be larger than your task. Prepare for it thoroughly. Make it a means of character building. Do it cheerfully, even if it is not congenial. Do it in the spirit of an artist not an artisan. Make it a stepping stone to something higher. Endeavor to do it better than it has even been done before. Make perfection your aim and be satisfied with nothing less. Do not try to do it with a part of yourself—the weaker part. Keep yourself in condition to do it as well as it can be done. Regard yourself as a coworker with the Creator of the universe. Believe in its worth and dignity, no matter how humble it may be.

Recognize that work is the thing that dignifies and ennobles life

Choose, if it is possible, the vocation for which nature has fitted you.

See how much you can put into it, instead of how much you can take out of it.

Remember that it is only through your work that you can grow to your full height.

Train the eye, the ear, the hands, the mind—all the faculties—in the faithful doing of it.

Remember that every vocation has some advantages and disadvantages not found in any other.

Regard it as a sacred task given you to make you a better citizen, and to help the world along.

Remember that every neglected or poorly done piece of work stamps itself ineffaceably on your character.

Refuse to be discouraged if the standard you have reached does not satisfy you; that it is a proof that you are an artist, not an artisan.

Educate yourself in other directions than the line of your work, so that you will be a broader, more liberal, more intelligent worker.

Regard it not merely as a means of making a living, but first of all as a means of making a life—a larger, nobler specimen of manhood.

EVILS OF THE BORROWING HABIT.

Lucy Elliot Keeler.

The group of girls were silent as the door closed behind the borrower and her steps died away down the hall. "Good-by, quarter," murmured one at last, and the others exclaimed, "It is a shame," and "We would not tolerate it in a less attractive girl."

"Olive never remembers to pay her debts," one of the company replied to Alice's looks of surprised inquiry, "and she has no scruples about borrowing. We often have to do without chocolates, but not Olive. We are all her bankers."

Olive Thorne had never been abundantly supplied with pin-money. She had little extra for candy and flowers and ice cream, but she cared greatly for those things, not only for herself, but to give to others. "Will you lend me a dollar?" she had said, timidly, one day to her roommate, and the prompt response had helped her over a difficulty. The next loan was only a dime, and when Olive spoke of returning it her roommate laughingly repulsed her. Olive borrowed a half dollar one day of the friend she was walking with, and treated three other girls to ice cream. She was a long time in repaying that loan, and to do it, at last, gave the money that should have been reserved for the laundry bill. She decided to use her credit at the laundry and pay at the end of the term. When Christmas came she had just enough money to buy her railroad ticket and to send a few choice flowers back to a favorite teacher. It was a week after the holidays that the above conversation took place.

As the group of girls spoke regretfully of "Olive's ways," the girl herself walked lightly down the street, dreaming no more of the unpleasant impression she had created among her companions than of the character she was devising for herself.

When Olive graduated from the seminary she tried to shake from her mind the remembrance of many little debts; a sheet of stamps, a knife which she had unfortunately lost, some society dues, and a few dollars in small installments. She could not pay them then, but she would send some nice presents to the girls from her home. That would be a much pleasanter way for the girls to accept such driblets.

Once at home, the girls' claims faded from her memory. She did the household marketing, and the household pocketbook was often called upon to supply her with gloves and the newest style of stationery. Once a silver dollar fell from her brother's coat pocket, as she brushed his clothes. "Just what I need," she exclaimed. "I will borrow it." It did not trouble her much, a few weeks later, finding her father out of his office, to open his money drawer and take a small sum. "It is all the same," she said to herself: "I will pay the milliner, instead of having the bill sent to him."

Today the sweet girl face, which her schoolmates had found so winning, bears a hardened, careless experssion. Olive Thorne has no friends, and few seek her society. She finds it difficult to borrow even a new book from a neighbor, and drafts are frequently sent from other towns to be collected from her by the local banker. She is distrusted by everyone.

It is vain for her to plead that, had circumstances been otherwise, she would never have erred. Conduct is only character made visible; circumstances only bring out latent defects, and do not create them. We prepare ourselves, says George Eliot,, for sudden deeds, "by our reiterated choice of good or evil."—From "If I Were a Girl Again."

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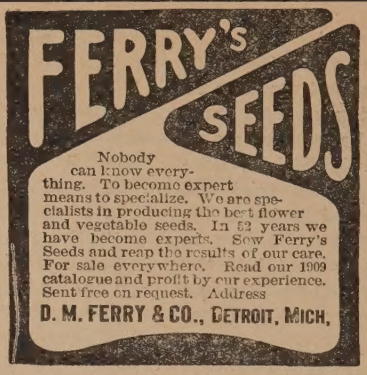
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HEDGED IN.

Timely is this bit of counsel from Dr. Parknurst: "A certain amount of restraint of circumstance in this world is inescapable, and may even subserve the best uses of life. It is the water that is hemmed in by banks or other bounds that is formed into the lake, which is exquisite in its beauty, and which, by one of its narrowed outlets, may supply a mill-race and drive a mill-wheel in the service of productive industry. Let us not murmur when God hems and hedges in our lives—for that may be the first step toward making them deeper, more beautiful, and more actively helpful."—Peninsula Methodist.

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